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we were destitute of the report of Papias, the character of the gospel would lead us to conclude that it was based on the testimony of one of the Twelve, and that Peter most likely was the apostolic witness in question.

It was but a short time since that Theodor Zahn, in his *Einleitung*, made a stalwart attempt to support the traditional theory of the priority of Matthew's gospel to all others. Wernle's book presents with great clearness and cogency the grounds for the opposing theory. It is our opinion that the majority of New Testament critics will agree that the balance of evidence is on the side of Wernle.

HENRY C. SHELDON.

BOSTON, MASS.

THE TEACHINGS OF THE BOOKS. A Work of Collaboration by HERBERT L. WILLETT and JAMES M. CAMPBELL. Chicago, New York, and Toronto: The Fleming H. Revell Co., 1899. Pp. 337. \$1.25.

THIS is a popular manual, "prepared especially for advanced Bible-class work." It takes up the books of the New Testament in succession, and aims to state succinctly their sources, authorship, environment, characteristics, arrangement, and teachings. It gives evidence of painstaking, and contains material which will be useful for the Bible-class teacher; but it is, of course, not a book to be criticised from the point of view of higher New Testament scholarship. Like all such manuals it is, from the very nature of the case, compelled to deal in broad, general statements and summary conclusions on points which are still hotly contested. This is not done in a dogmatic or offensive manner. The authors recognize differences of opinion among critics and state them frankly. Whether they always recognize *all* the differences, and always allow them their due weight, is another question. The general drift of the book is toward conservative conclusions. It is said that the Johannine authorship of the fourth gospel "may be safely assumed." The residence of John in Ephesus is also assumed, and no hint is given of any difference of opinion on that point. Concerning the pastoral epistles it is said that "the weight of probability lies on the side of their Pauline authorship." Then it is added that "it is not improbable that in their present form they are the work of a later hand, based, however, upon Pauline writings of the latest period." Can this be called Pauline authorship? Their "present form" is the point which particularly concerns us. The second

imprisonment of Paul is assumed as a historical fact. It is not hinted that there is any question on that point; yet the second imprisonment is one of the chief points, if not the chief point, on which the question of authenticity turns, and there is no evidence of any historical value to support that hypothesis. The statements concerning the marked and radical differences from Paul's writings which these epistles exhibit in vocabulary, style, and diction are far too loose and sweeping, as are those concerning the comparative doctrinal aspects.

To say that Tarsus was "a university city where Greek culture must have found *some* expression," is to put the case very mildly. *Μεράvouα* does not mean "thinking with." "Theatrized his glory" (John 1:14), even as a literal rendering, is appalling. It is, perhaps, not strange that the authors should have followed the great mass of expositors in giving to *διαθήκη*, in Heb., chap. 9, the double meaning of "covenant" and "testament." For all that, the double rendering is vicious.

MARVIN R. VINCENT.

THE UNION THEOLOGICAL SEMINARY,
New York, N. Y.

INSTRUCTIONS ON THE REVELATION OF ST. JOHN THE DIVINE
By REV. CRESSWELL STRANGE. New York: Longmans,
Green & Co., 1899. Pp. xix + 331. \$2, *net*.

THIS volume consists of fifty-two short homilies on the Apocalypse. The author's critical position is seen in the fact that his introduction is adapted from Eberhard Vischer. Thus he thinks of John as appropriating earlier Jewish writings, but running them, under the guidance of the Holy Spirit, in a Christian mold. Without arguing at length for Vischer's hypothesis, the author mentions two grounds which, in his judgment, support it. First, the Hebraistic language of the Apocalypse, which separates it from all other New Testament literature. The author, however, does not consider whether this feature of the language may not be explained in some other way than as due to a Hebrew original. The second ground supporting Vischer's view is that the thought of some passages, notably chaps. 11 and 12, can hardly be attributed to a Christian author.

Mr. Strange feels that a Christian could not have prophesied the preservation of the temple in view of what Jesus had said on the future of the temple. But if chap. 11, like the Apocalypse throughout, is symbolical, then it is not apparent why a Christian may not have